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FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

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TO DISCOVER THE REAL INNER MEANING . . .

H.P. Blavatsky

(Excerpt from "Preliminary Memorandum: Esoteric Section of The Theosophical Society")

. . . The attitude of mind in which the teachings given are to be received is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. Practical esoteric science is altogether *sui generis*. It requires all the mental and psychic powers of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavor as much as possible to free his mind, while studying or trying to carry out that which is given him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachings. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words in which they are clothed. Otherwise, there is constant risk of his ideas becoming as colored with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects who have made the occult tenets more subservient to modern Science than to occult truth . . .

—BCW XII, pp. 492-3

WHAT IS A MESSENGER AND WHO WAS H.P. BLAVATSKY?

By Willy Schmit

The festivities around *The Secret Doctrine* this year are an invitation to turn our thoughts once again to its author, H.P. Blavatsky. There are fairly many books written about her, mostly dealing with her personal life, but revealing nothing about her spiritual and psychological standing as a Messenger. This is the reason perhaps that people have dwelled too often on her

'human imperfections and faults', without having the least idea about the real facts of the higher psychology involved with the phenomenon of a Messenger. Even if we cherish the idea of understanding H.P. Blavatsky, we still have to bear in mind that we know nothing about her motives and of the direct insight she had into the character of those who approached and surrounded her. Comparatively few realized how unique their opportunity was of being tested and at the same time being helped when they met her. Let us not forget that she was Master of every situation, otherwise she could not have been able to accomplish her mission.

With these reflections in mind, we have compiled some quotations from the book: *H.P. Blavatsky: the Mystery*, written by Gottfried de Purucker in collaboration with Katherine Tingley, and made a pamphlet of these excerpts for the booktable at our annual convention. In our opinion nowhere is such a clear exposition to be found of the phenomenon, known as a 'Messenger'.

We hope that with these quotations the reader is stimulated to read the book in its entirety. We quote:

"H.P. Blavatsky was a great psychological mystery to the world of average men even to her followers, even to those who thought that they knew her best, and who met her daily and worked with her and were taught by her . . . The reason and cause of all this confusion of understanding, it may truthfully be said, lay not in H.P. Blavatsky herself, but in the imperfect vision of those who knew her . . .

"Mere genius does not show in any of its phases the extraordinary attributes of the spiritual and intellectual and psychological nature which H.P. Blavatsky possessed in common with all other World-Teachers . . . The *Mediator* or *Intermediary* is a highly evolved human entity always possessing a strong and vigorous individuality, and usually a forceful and positive personality, . . . and is the Messenger or Transmitter between others greater than he or she is, and human beings in general. The main idea to keep in mind is that the foundation of H.P. Blavatsky's spiritual and intellectual inspiration lay in the stream of illumination received from her own essential divinity—her own Inner Spiritual Inspirer, and that this was rendered possible by the complete stilling of the ever-active and often misleading brain-mind . . . the

intermediate or psychological nature was trained to be still, to be quiet, to be as pellucid and clear as the waters of a mountain tarn . . . ”

“Her greatest work, *The Secret Doctrine*, may fitly be said to be filled from cover to cover with an unending series of invaluable hints and allusions to Nature’s secrets, and concerning its constitution inner and outer, and therefore also the nature and constitution of man . . . Whence did she derive the power to descry, and descrying, to describe in her great books these things? How was it that she was so truly a prophet as to see so clearly, and to set forth so pointedly, what was to take place within two generations from the time when she wrote? . . . “With the Messengers and the advanced disciples of the Sages the intermediate apparatus is highly evolved, trained to respond to the stream of inspiration, and through training and initiation has become both positive and powerful. Thus the Spiritual Will and Consciousness are able to function easily and freely, and, whenever necessary, can so control and govern the intermediate part as to set it aside temporarily, so to say, in order that the consciousness-stream flowing forth from the Monad or Inner Spiritual Self may pass directly into the ordinary human or brain-mind consciousness . . . All this may seem to be very strange to the average Occidental, because he knows nothing about these marvelous mysteries in Psychology—the *real* Psychology that Theosophy, which is the Ancient Wisdom, teaches of.”

“It is thus evident that the position herein assigned H.P. Blavatsky as regards spiritual and intellectual and psychological capacities, is incomparably superior to that which she has hitherto been supposed to hold either by her warmest friends and followers, or by those who were keen enough to recognize in her a spiritual energy of paramount importance in religious and philosophical history.”

“LE LOTUS BLEU” INTERVIEWS MRS. RADHA BURNIER

The interview with the international President of the Theosophical Society (Adyar) took place at Paris on February 4, 1988. The next day she left for Africa, but on her visit again to Paris on April 5th she checked and revised the transcription. As in its completeness we are informed it will be published in the June 1988 issue of *Le Lotus Bleu*, and also in *The Canadian Theosophist*, as well as *Theosophical Network*, we confine ourselves here to only two of the interesting topics covered, and mark them (A) and (B).—ED.

Topic A

L.B.: During the last few years the idea of fraternization among theosophists from various societies has once again surfaced. A journal called *Theosophical Network* was started in the USA to promote this idea. Last Sum-

mer, a letter from Mr. Geoffrey Farthing, sent to all the heads of the major societies was published. It is called “To promote further the Unity of the Movement,” and more recently, the Editor of *Theosophical Network* made a concrete proposition: that is the creation of a United Federation of the different T.S.. What is your position about that? And do you think a better cooperation and unity of the Movement could promote the work for which the TS was started more than a hundred years ago?

R.B.: I think to have a really strong sense of unity in the Society or among the group of people who call themselves Theosophists, something must start within the mind. Unity cannot be brought simply by having a federation, structural changes or even by publishing a magazine. There must be a real understanding which comes from the heart, from within, and that requires that we must respect each others freedom—freedom to enquire, freedom to discuss—and not take a dogmatic position, feeling that the other group or the other person is wrong and must accept my point of view. If such attitudes prevail it is no use talking about unity and creating a federation. The attitude must change; we must be all genuine seekers for the truth. The motto of the Society: “Satyan nasti paro dharmah”, is a wonderful one. Are we really concerned with truth from whatever source it may come or are we concerned with our own opinions, on asserting certain points of view? If we are all equally concerned with truth we will be united spontaneously. So I feel the real move must come from within.

L.B.: Yes, but can’t there be a start?

R.B.: I am not sure that by creating a federation, there will be a start . . . What is meant by a federation? What will it do?

L.B.: I don’t know exactly, but he proposed to discuss that in England next July during the Congress. I think his proposition is to try to have more cooperation, but that wouldn’t imply that all the Societies would have to melt into just one organization.

R.B.: No, a federation does not mean that. Wherever human beings can cooperate so much the better. There is no doubt that there should be cooperation. But, is cooperation likely to increase by officially saying that there is a Federation? That is all I am asking. Or should cooperation come into being and then whatever outward changes are necessary will take place?

L.B.: I don’t know if you remember, but I think it was in 1891, Madame Blavatsky wrote to the American Section, among other things, that we (the theosophists) must stay united otherwise we will be broken one by one and our strength will be lost.

R.B.: Yes.

L.B.: Don't you think that if there could be unity—not necessarily in structures or even administratively for the T.S. or any of its various groups but for Theosophy in general—things could be better?

R.B.: It will have to be considered carefully because these groups do not even agree on what is Theosophy. So how is a Federation going to strengthen the work of spreading Theosophy?

L.B.: Well, we'll see in July if something comes out of it.

Topic B

L.B.: The next question is more or less related to the latter. Ted Davy from *The Canadian Theosophist* (Sept-Oct 87) gives out a proposition to constitute an inter-organizational committee to investigate the "Judge case". He reports too that "on the basis of earlier semi-official intimations, Joy (Mills) thinks that the Adyar T.S. and E.S. archives would be readily opened provided all the other sources would reciprocate". What can you say about this opportunity that could clear the matter once for all?

R.B.: An international committee may not be capable of doing it. I think if the correct facts are to be presented, then somebody who is really trained to do research in an objective manner must go into all the records available. Recently the American Section has published a book by Michael Gomes *The Dawning of the Theosophical Movement*, which is very well researched. He seems to have gone into every possible source, because he is trained to do research.

L.B.: Well I think Ted suggested a committee because if there are only people from Adyar, for instance, or from Pasadena, others will feel this won't be impartial. So.

R.B.: How will a committee examine everything? Will they meet together, sit and examine the records?

L.B.: I don't know. It's just a proposition.

R.B.: I don't now if Joy Mills really said that the E.S. archives will be opened up. As far as I know there is nothing in the E.S. archives about Judge....

In 1889 Dr. A. Keightley is quoted from *The New York Times*:

Mme. Blavatsky continues to labor as ceaselessly as of old, and under conditions of such physical disability as render not simply her working but actually her living truly marvellous. I may say, as a physician... that never before has a patient been known to live even for a week under such conditions of renal disorder as have been chronic with her for very many months past... Very frequently she has attacks of cerebral apoplexy, but without any treatment known to medical science wards them off and goes on, firmly confident as ever that her present life will not end from any cause before its work is fully accomplished. And in that work she is indefatigable. Her hours of labor are daily from 6:30 a.m. to 7:00 p.m., with only a few minutes interruption for a light meal just before the sun reaches the meridian.

In the evening, from 7 until 11 o'clock, and sometimes 2 o'clock a.m., Mme. Blavatsky receives visitors, of whom she has many... friends,... serious investigators, and not a few are impelled by curiosity... All are welcome, and she is equally ready in meeting all upon any ground they select.

Generally they are pronounced free thinkers and people who see that the loss of spirituality, which is so prominent a feature in the thought of the present day, is saved by theosophy, which is altogether missed by the Christian churches. But sometimes among her visitors are devoted Church members, who come to take exceptions to her teachings. Then a battle royal ensues, she speaking with real knowledge of symbolism and full comprehension of the true and hidden meaning of rites and ceremonies, they insisting on the dead letter of the law as it is known to them. All may not agree with her, but none can fail to be impressed by her eloquence, her power of argument, and her vast erudition, the resources of which seem to be so unfathomable that one listening to her is often compelled to feel that it is impossible that she should be drawing entirely upon her own stores of knowledge great as that may be but that she has the efficient aid of powers invisible to those about her.

While working upon her 'Secret Doctrine,' Mme. Blavatsky had not a single book of reference or authority about her, yet would frequently make long quotations of two or three hundred words from various works, giving author, volume, and page as precisely as if by immediate reference. I became a little uneasy about it and said to her: 'Do you not think I had better verify the accuracy of some of these quotations?' 'Certainly, if you wish to,' she replied. So I took a lot of them and went to the British Museum, the only place where the books were, to my knowledge, accessible. There I found them accurate to the minutest degree, except that in one or perhaps two instances I did not find the passage quoted upon the page she had given. Say, for instance, the page specified was 307. It was not there. But, acting upon an idea that occurred to me, I turned to page 703, and there found it word for word. The cause of the transposition of the figures was in their reversal in the astral light, which presents things exactly as if shown in a mirror....—pp. 597 *et seq.*

Col. Olcott in a review he wrote gives us another instance of H.P.B.'s ability to see references in the astral light and use them:

For a title-heading in one of her essays she wrote a certain verse and credited it to Tennyson. Two persons, one an authoress of repute, who thought themselves familiar with every line that Tennyson has published, vehemently protested against the commit-

NOTICES AND REVIEWS OF "THE SECRET DOCTRINE"

Wane Kell

After the publication of *The Secret Doctrine* a number of reviews appeared. We offer here some extracts, all from *The Theosophist*, Vol. X. (Cont. from last issue.)

ting such a blunder, one sure to be detected at once. . . . Dr. C. Carter-Blake—made a long search in the British Museum, which resulted in finding the verse *verbatim et literatim* in a Magazine of the year 1831, *The Gem*, long since dead and forgotten. For some reason or other the poet had not cared to include it in any edition of his works.

The value of this book (The S.D.) is so great that if a single chapter, or portion of a chapter, were read at each meeting of a Branch, by some one who can read well and understand the text, they need seek no further teachings or teachers in theoretical Occultism. It is a library in itself, unique, in the sense of a Dictionary or an Encyclopaedia, and if the Theosophical movement had produced only the two books of this authoress, it would, in the eyes of posterity, be regarded as an epoch-marking phase of human thought.—p. 249

Mr. J.M. Keating, writing for the *Memphis Appeal* says, in part:—

Madame Blavatsky is not unknown to the readers of *The Appeal*. In January of 1878 I published a lengthy review of her first work, "Isis Unveiled," which, notwithstanding the prejudice that had been aroused against her, challenged the most critical examination as a work that was marked by erudition and scholarship, rare in women. . . . in 1877 . . . I was introduced to her . . . at the house of a mutual friend, a gentleman of distinction, who had great faith in the extraordinary abilities, the marvellous memory and the amazing volume of information she gave evidence of possessing, and appreciated her linguistic attainments which seemed to embrace every living and dead language and most of their dialects. . . . I was received as a privileged guest, and enjoyed the friendship of the most gifted and the greatest woman I have ever known or ever heard or read of. I had therefore unusual opportunities of ascertaining her sincerity, and of seeing her extraordinary facility in the subject of Theosophy, and her equally extraordinary facility in the use of language tested by gentlemen experienced in both.

Mme. Blavatsky claims that the Neo-Platonists, especially Plotinus, Iamblichus and Proclus, were Theosophists, and in later days the followers of Paracelsus, Levi, Bodenstein, Thalhauser, Wezel, Jacob Boehme and Immanuel Swedenborg. The mastery of Knowledge is the endless work of the Theosophist, and this Mme. Blavatsky has exemplified with her seemingly exhaustless powers, by the production of her monumental works—"Isis Unveiled" and "The Secret Doctrine"—which are as keys to all the mysteries of mystical lore.

If these two volumes [of *The Secret Doctrine*] are, as the writer of them claims, mere transcriptions of archaic history and knowledge, they are marvellous works, even from that assumption, and if they are the special creation of the writer, then they are doubly so. But of course this last is out of the question. . . . To those who are curious in regard to occult knowledge, the "Secret Doctrine" will be a mine of information, and to those who are already given to it, it will be especially acceptable as the profoundest, ablest and most exhaustive work in our language upon a subject of which they have hitherto had the mere tailings, and which is here presented as fully as the modern mind can grasp it and by the one living person who, above all others, can speak to Theosophists the world over with the highest authority.—569-70-71

In the "Our Question Department" of the San Francisco *Golden Gate* for March 23rd, 1889, one is able to read in part an answer to "H.P.G.":

"It is not enough for you to deny what she declares to be true [in "The Secret Doctrine"]; can you prove that her statements are false? Unless you can, surely you are not wise in your wholesale attack. . . . it would not make "The Secret Doctrine" less remarkable"; the wonder would be that a woman could write such a work.

Yes, I have read both "Isis Unveiled" and "The Secret Doctrine;" I shall read them many times, only to wonder and read again, finding more and more each time as the truth reveals itself to me. I could not review them if I would. "Time will not shelve these books," the world called for them or they would not be; the want brought the supply. Years will not exhaust the supply, but time will reveal Madame Blavatsky as *the* woman of the century; but apart from her personality, why not let the work stand on its own merit, filling in the gaps in our materialistic science, and making man something more than a helpless instrument to be played upon by Nature's forces, and then to be lost in the seething tide of years?—p. 571

(To be continued)

IS IT TIME FOR A THEOSOPHICAL SUMMIT MEETING

An Open Letter to Theosophical Leaders

Space permits only extracts from this Open Letter from Michael Revere, sent to some 30 or more leaders and outstanding members of various Theosophical Societies. Those interested may obtain the full content by writing to the author at 321 Atlantic Avenue, Brooklyn, NY 11201.—ED.

I am writing to ask for your help in the revitalization and establishment of Brotherhood and harmony within The Theosophical Movement. More specially, I am hoping that you, as the Leader of one of the more influential theosophical organizations, will have the courage and foresight to reach out and open lines of communication with the Leaders of other theosophical organizations in an effort to transcend the divisive factors that have kept The Theosophical Movement in its decades-old fragmented state. . . .

. . . In recent years there has been a significant movement toward networking among individual students in the various theosophical organizations, particularly in the U.S.A. This recent trend can be traced to its beginnings at the "Networking for Unity" conference held at Krotona in 1984. Publication of *Theosophical Network* and several conferences attended by members of the various theosophical organizations (some even jointly convened inter-organizationally) are further evidence of this growing trend toward inter-theosophical cooperation. . . .

In the past two or three years I have been in contact with many students and Leaders in various theosophical organizations around the world. The consensus of opinion seems to be that the fact of the existence of several organizations is a good or natural development. In this I would agree. However, the fact that, to the best of my knowledge, there is virtually no communication

between the Leaders of the organizations, much less any attempts to reconcile historical differences and transcend decades-old misunderstanding and frictions, I find perplexing and frustrating . . .

As a step toward the opening of communication between Leaders or theosophical organizations I would like to suggest that a theosophical "summit meeting" be set up . . . A principal purpose of this first meeting would be for the Leaders to get to know each other. Alternatively, the Leaders could send subordinates or representatives to the first meeting to lay the groundwork and discuss the agenda for a future theosophical summit. Opening lines of on-going communication leading to collaboration on specific theosophical projects would be the ultimate goal of such meetings.

Some suggestions for topics to be addressed at the meeting are:

- a) Finding points of agreement and investigating ways of jointly developing them in the cause of the Movement;
- b) Assessment of the past 110 years of theosophical activity in relation to the "objects" of theosophical organizations;
- c) The future of the Movement. What might be the role of The Theosophical Movement in the late twentieth century and on into the twenty-first century?
- d) Plans for a jointly sponsored inter-organizational conference in 1991 to commemorate the centennial of the passing of HPB;
- e) Formation of a Theosophical Advisory Committee composed of Leaders and students of all theosophical organizations . . .

It also might be prudent to consider that the first meeting of Leaders (or their representatives) be held on "neutral" territory, that is, *not* at the headquarters of or on the property of any one organization. This is to avoid the possibility of it seeming that one particular organization is attempting to take a dominant position in the move toward inter-organization cooperation, as well as to avoid any possible psychological advantage that might result from hosting a meeting "on one's own turf." . . .

Sincerely,
(sgd) Michael Revere

FIGHT FUNDAMENTALISM WITH FUNDAMENTALISM

William R. Laudahn

That "he fought Socialism with Socialism," is said of "the Iron Chancellor," Bismarck. Back in the late 19th century, when the Marxian movement was gaining

strength in his country, Bismarck ordered the first modern Social Security system and a type of State Socialism or State Capitalism. These measures, which the Chancellor (or Prime Minister) had to fight hard for in his Parliament, effectively took the wind out of the Socialist Party sails and insured the continuance in power of the Chancellor's party.

Forms of State Socialism are now commonplace in so-called capitalist countries. And State Capitalism is being introduced in so-called socialist countries. One inspires and sustains the other.

How about the good, wooden, but frail ship Theosophy, bubbling about in a stormy sea of fanatical Fundamentalism? Frantic Christian, Jewish, Muslim, and Hindu waves rise and crash in the vast expanse as far as the eye can see. Will the ship survive? Not if it remains rudderless, with torn sails, the uncertain crew scrambling this way and that.

The frail vessel is attempting to navigate, surrounded by tall, ironclads, manned by resolute crews, under firm Captains, who know what they want and where they are going. Despite occasional weakness of the flesh, and the gleam of "filthy lucre," we see iron men and iron women in iron ships. The waters they cross are not always clear, sometimes they are red with the blood of their victims.

We, Theosophers, must steel ourselves, but with what? In *The Epistle to the Ephesians*, Paul advised: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (6:11) The siren songs of the True Believers about their Saviors and Prophets, Bibles and Korans, are hard, for some, to resist. Therefore, we are to don the whole armor of God. That is *not* the breastplate of the lesser gods, the Saviors and Prophets.

"Where, who, what is GOD? . . . Who ever saw the immortal SPIRIT of man, so as to be able to assure himself of man's immortality?" With such haunting words and penetrating questions, H.P. Blavatsky opened her first master-work *Isis Unveiled* (1: v1)

Here is the true Fundamental. There is no need, then, for cults of personality built around historical or mythical figures, such as Jesus, Krishna, Moses or Muhammad. Neither is a mystical title needed, such as the *Kristos*, borrowed from the ancient Greek mystery religions.

Isis continues by saying that ". . . philosophy has room for no other . . . than an absolute and immovable faith in the omnipotence of man's own immortal self . . . (resulting from) the kinship of man's spirit with the Universal Soul—God! . . . Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come.

No longer necessary, blind faith is herein supplanted

with Knowledge. As spectators or participants in the great works of Man in Science, Philosophy, Art, Music, and many other areas, we may realize that these capacities and capabilities flow from the One Unseen Spirit. Human productions and natural wonders are to be compared, in the words of *Isis* to a "single drop in volume and potency" relative to the capacity of the Infinite Ocean of the Absolute.

Is the God of philosophy and theosophy Nature or the Universe? Referring to a Hindu sect, Madame Blavatsky wrote that they "assume that all things, men as well as gods and spirits, were born from Svabhava, or their own nature." She continued that "both Spinoza and Bruno were led to the conclusion that God *is to be sought for within nature and not without.*" (1: 94) The "Supreme Knowledge," she wrote later, recognizes "the spiritual self as the sole and Supreme God." (11:566)

This recognition of Man for God springs from a wide "sweep of his spiritual vision . . . Where can we find a better demonstration of Him than in man himself; in the spiritual and divine powers lying dormant in every human being?" (11: 567)

We may see God with divine eyes. He is looking at us, we at Him in the Allness of the Oneness. We speak of "He" and "Him" simply because there are no adequate terms at this level. More than Nature and the visible Universe, God—and Man—is the infinite interior of the boundless exterior, Eternal.

The Divine conception of Theosophia, radical, Absolute, casts into the shade all petty "Fundamentalisms." We may put on "the whole armor of God." Self-realized, basic Theosophy will be prepared to meet and master all of the many non-basic, false Fundamentalisms, so-called.

BOOK REVIEWS

Theosophia in Neo-Platonic and Christian Literature
by Dr. Jean-Louis Siemons, Theosophical History Centre, London, 1988.

As far as I am aware the present booklet is the first systematic study on the meanings of the Greek word "Theosophia" as used both by the older (pagan) Neo-Platonic writers and the Christian ones, who drive their 'pagan' collagues into illegality when some 500 years after the beginning of our era the 'pagan' philosophy was forbidden by the Christian authorities.

The inside cover states that the author is a physics teacher in the field of molecular biology in Paris, and that he has been a member of the French U.L.T. for more than forty years. His younger co-worker Jean-Paul Guignette (also a member of the U.L.T.) has verified

for Mr. Siemons an appreciable amount of original quotations in the Paris Bibliotheque Nationale. As the third source of his work, the author mentions Prof. Santucci from California, a contributor to Theosophical History. The latter has pointed to the fact that the entire Thesaurus Linguae Graecae has been computerized, and from this material the author selected the words beginning with *theosoph*. However, it was found that the value of a computer and its output depends entirely on the capacities of the programmers.

On pp. 1 through 24 the author gives a chronological survey of the meanings of *theosoph*, *theosophia*, and related words in non-Christian and Christian usage. From the Summary and Conclusions (pp. 24, 25 and 26) we give the following summary.

The words and concepts *theosophos* and *theosophia* are unknown prior to Porphyry. This writer began to publish his works in approximately 250 A.D. At any rate the statement by H.P.B. that the concept "eclectic theosophist" was characteristic of Porphyry and his predecessors is not supported by any historical source.

Porphyry and after him Iamblichus employ the word *theosophia* to describe a world-view based on a spiritual discipline and an initiatory path. Siemons holds that during this nascent tide of 'esotericism' various Christian authors tried to get their share (p. 25). They even wanted to interweave this incoming tide with their own history; they maintained that Plato and other pagan authors 'pinched' material from Moses and the Old Testament. However, I am in all honesty compelled to say that in my opinion he should also have stated that not only the Christian monotheists, but also the Jewish authors had arrived at the same idea as early as the first century of our era, such as Philo Judaeus, who lived in Alexandria (ca. 25 B.C. till 50 A.C.). In contrast to what Siemons writes in his "Conclusions," H.P.B. is not so much opposed to Christianity as such, but in general to all conceptions of God which substitute a masculine being for the impersonal pantheistic notion of the many gods of whom not one is an "absolute ruler", but who are only facets of a larger whole. However, these remarks need to be amplified with the statement that Siemons cannot be reproached for not having exceeded the range of his investigations. He has limited himself to his own program: investigating the history of a few Greek words. Nevertheless, an interested reader hopes to find an opportunity to enlarge the field of his or her researches to include the theme "H.P.B. and monotheistic ways of thinking." Thus, what has been worrying me for years is H.P.B.'s statement that over the gateway of Century I of our era the ominous words 'The Karma of Israel fatally glowed' (*The Secret Doctrine* I, p. xli).

Let us now return to our first subject, *theosophia*. On p.25 Siemons writes that in the Christian world the concept *theosophos* as understood in the preceding epoch began to be equated with *theologos* in the sense of “in agreement with the ideas prevalent in the leading circles of the (Catholic) Church.” The Christian *Theosophos* par excellence is Dionysius, who pretends to be the first bishop of Athens, but who allows himself to be inspired in his Christian faith by Plotinus and Proclus. He ranks as “the principal theosophist among the theologians” and his “aura,” as Siemons states, is an important cause of the fact that in the Middle Ages many learned mystics became familiar with the term *theosophia* and accepted it in their terminology. More or less as an extra Siemons states that H.P.B. even before the Theosophical Society was founded, spoke of “...God’s great Theosophic Seminary” (*Collected Writings*, vol. I, p. 110).

A booklet as the one under review is highly instructive for everyone who wants to think along with H.P.B. and her statements. I am afraid that in a few years’ time the knowledge of Greek will have disappeared completely in Holland, even in the circles of those who have received a pre-university education. Especially in view of this, a booklet such as Siemons’ will be an indispensable aid for all who occupy themselves with the history of Theosophy, of theosophical ideas and their terminology.

—J.H. Dubbink (Bilthoven, Holland)

Reincarnation Explored, By John Algeo. Theosophical Publishing Company, Wheaton, III. 136 pp., \$6.95. (A Quest book).

Among the numerous books out on reincarnation, this title is well worth the reader’s time. Approaching the study in broad general terms, it gradually weaves the student’s thought into clearly stated theosophical concepts.

The early chapters recapitulate historical incident and scientific investigations of Raymond Moody, Ian Stevenson, and others often cited in reincarnation literature as secondary sources. After exploring the ways we remember past lives (subliminally, clairvoyantly, hypnotically, or spontaneously) and providing explanations for such ‘memories’, the author arrives at the possibility that these memories are what they really seem to be—recollections from a past life. (The Intuitive faculty would have been closer to the *means* of such recollections, according to Plato and Theosophy.)

For both the novice and the seasoned student of Theosophy, the real value in the book lies in the chapter “What Reincarnates?” Here the book is most basic,

explaining the Seven Principles of man in a way that even a beginner could understand. While not avoiding Sanskrit terms, the author equates Higher Manas with Pure Mind, adding a clear Buddhist-like description of theosophical views. Five vehicles or forms of the seven principles are diagrammed, as well as a comparative chart including the Pauline separation of man into Spirit, Soul, and Body.

Something like the Tibetan Bardo state is reported on pp. 101-02, from the findings of past-life regressions by psychiatrist Joel L. Whitten (*A Life Between Life*, London, Grafton [Collins], 1986). A process of benevolent judgement is noted, adding a deeper perspective than modern near-death research usually divulges. A very good description follows upon after-death states according to Theosophy. Dr. Algeo produces an excellent diagram of the gestation period by means of an arc, showing a 2nd life review before the higher ego launches into its Devachanic rest. He also shows a keen understanding of H.P.B.’s treatment in *The Key to Theosophy* of Kama-Rupa and Devachan, although I question whether cremation can destroy the psychic as well as physical remains, as stated on p.104. On p.105 a more precise analogy of what occurs to our psyche after death compares it with the husk of a fruit or cocoon to be shaken off by the essential Self.

Rebirth is yet another process succinctly described. The idea of skandhas as seed atoms is intriguing:

The permanent atom functions like the seed molecule of a crystalline substance in a solution—the solution will crystallize around it. So the unique vibration of the permanent or seed atoms gives a characteristic stamp to the bodies built up around them. These atoms, then, are the link between lives, the carriers of influences from one life to the next. They are an explanation of how the skandhas operate. (pp.119-20)

One is led to wonder, after seeing the author’s profound understanding of the prenatal activities of the inner ego why he is ambiguous concerning the ethical problem of widespread abortion, featuring it more as a controversial issue rather than as one needing strong statement of principle. H.P.B. had no such hesitation in her article, “Is Foeticide a Crime?” (*B.C.W.*, vol. V, pp. 106-08). Dr. Algeo beautifully elaborates the life-death cycle as a process or *continuum*. Therefore “the precise moment when the essential self makes contact with its new body . . . ” (p. 113) is irrelevant to the topic of abortion. Also to say that abortion of a fetus “unconnected” with its essential self is “like snipping off an unwanted appendix” is exactly the attitude the Church once championed with regard to animals and the rest of Nature. Its teaching was, anything that has no “Essential Self” is worthless; so whatever man wishes to do to any “soulless” entity,

he can. But this is not sufficient argument to convince this reviewer, when our Teachings show every atom of the universe is infused with Life and on an evolutionary pilgrimage to Divinity. Since Rebirth is not a one-time event, every element in this never-ceasing Wheel of Samsara has value. H.P.B. writes:

"In cases of abortion . . . nature's original design to produce a perfect human being has been interrupted . . . Therefore . . . the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence." (See *B.C.W.* Vol. VII, PP. 178 & 182; also *Isis Unveiled* Vol. I, pp. 351 & 345-346.)

Yet the book as a whole is excellent. Its highlight is the chapter on "Why Do We Reincarnate?" Evolution of the Divine Monad is shown as the promise of superhumanity within the triple evolutionary scheme. But we have to first develop our minds, says Algeo, until they can reflect the inner glory of that Monad.

This is a grand book to hand to a newcomer to Theosophy, and by its title alone will introduce many a bookshop browser into the ever-expanding circle of our much needed teachings. —Dara Eklund

(Book Reviews of *Echoes of the Orient*, *The Writing of William Quan Judge*—reviewed by H.J. Spierenburg; and *A Student's Companion to Patanjali* by Roger Worthington (reviewed by David Reigle; and another view of *The New Testament Commentaries of H.P. Blavatsky*, comp. by H.J. Spierenburg reviewed by Ronald Engelse—are held over to next issue.)

AND WE QUOTE . . .

Duty

The duty of defending a fellow-man . . . and to abstain, in general, "from condemning others" is the very life and soul of practical theosophy, for such action is the hand-maiden who conducts one into the narrow Path of the "higher life," that life which leads to the goal we all crave to attain . . .

. . . We point out the rottenness of our boasted civilization, indicate the pernicious systems of education which lead to it, and show the fatal effects of these on the masses. Ready to lay down our life any day for THEOSOPHY—that great cause of the Univesal Brotherhood for which we live and breathe—and willing to shield, if need be, every true theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining of the original

system by the sophistry of many of its highest officers . . .

"Severe denunciation is a duty to truth." It is; on condition, however, that one should denounce and fight against the root of evil and not expend one's fury by knocking down the irresponsible blossoms of its plant . . .

H.P. Blavatsky, "Is Denunciation a Duty?", BCW X, 197-200

Criticism

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goal which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters.—H.P. Blavatsky: "Literary Jottings: On Criticism, Authorities, and Other Matters", BCW, XIII, p.243.

The Most Important Thing

What needs to be done can be done, but it will only be done when one feels that it is the single most important thing in one's life. High seriousness immediately arouses and attracts the higher classes of elementals. When one is serious and concentrated—what Emerson termed 'man thinking'—and in earnest, one attracts refined grades of elementals. When one is vacillating, loquacious, weak-willed or contradictory, the worst elementals are inexorably drawn to one. Turn to the God within and lock the doors to the demons without. Open your eyes to the stars, your ears to the music of the divine spheres, and your heart to the pulse-beat of humanity. Then, very quietly, walk alone in a new direction.

—"The Healing of Elementals," closing lines of lead article in *Hermes*, Dec. 1987, U.T.F., Santa Barbara, California.

Getting a Relatively Complete Picture

There is no single doctrine of Theosophy that can be completely understood alone. You can understand them with relative perfection only when you know something of them all; and the skilled Theosophical thinker and student is he who remembers a few simple fundamental lines of thought, of the doctrine, and unifies his ideas, synthesizes the doctrines, and thus gets a relatively complete picture.

—G de Purucker: "Silent Watchers and the Hierarchy of Compassion," Vol. X *Esoteric Teachings*, p.15

A LETTER FROM A CHRISTIAN READER

The following has been received from the Rev. Neil R. Voigt, a Catholic Priest who has studied H.P. Blavatsky's works for 30 years. He holds a B.A. in Philosophy, and an M.A. in ancient Scriptural Languages.—Ed.

I have just read *The New Testament Commentaries of H.P. Blavatsky*, compiled and annotated by H.J. Spierenburg. In these Scriptural commentaries Mrs. Blavatsky is at her cryptic best, letting eternal wisdom come through and connecting the text and verses to weave a universal mosaic uniting the many world religions into one.

She was a psychic, Spiritual Pioneer, challenging old attitudes. When this happens it causes mental tension. To dispel this many discredit the source rather than deal with their own fears. Mrs. Blavatsky, like Carl Jung, wants to show the difference between Christianity and "Churchianity." Some of her finest commentaries in this book are reflections on Christ's *Sermon on the Mount*, the central jewel of Christianity. H.P. Blavatsky connects us with the wisdom of Christ. He spoke Aramaic, not English. For example, Christ never said: "Blessed are the poor in spirit." The Aramaic correctly translated states: "A heavenly attitude is theirs who are at HOME in the Spirit." America teaches us to be at home in the material, so we are always home-sick. Again, the current science tells us that Love is a merciful feeling. Whereas H.P. Blavatsky correctly sees, like Christ, love is an unconditional attitude whereby we seek the best for our neighbors and actively avoid harming them.

This fine text helps give due honor to H.P. Blavatsky as she reminds our age to line up "ego" with "soul:" "Not my will but thine be done." The great scholar H.J. Spierenburg has done a magnificent job in his compilation and annotations. The indices are excellent.

Now for the reading; then for the living . . .

"THEOSOPHICAL HISTORY"

A reader, W.K., sends us the following comments on the January 1988 issue of *Theosophical History*.

It has interesting articles. "Mars and Its Inhabitants" by C.W. Leadbeater is reprinted. It bothers me. I cannot find anything in the teachings of the Original Promulgator, H.P.B., which corroborates such views, and I fail to see why such an article should be printed. Contrast, what C.W.L. says directly with *The Secret Doctrine*, Vol. I, pp. 151-191; and with *The Mahatma Letters* (many pages therein); also Margaret Thomas' booklet published in the 1920-1930 period and titled *Pseudo-*

Theosophy. Some of the more recent writings in the field of 'Science-fiction' could also be compared—but, at least they are 'fiction', not written for *serious* consideration!

We must, however, recall that the structure of the Theosophical Society was so arranged that anything could be offered by anyone for consideration of its membership. This allows for plenty of latitude. But—and here is the important point—what may be offered may not be H.P.B.'s or Masters' *Theosophy*! Kipling in "If" spoke of "words twisted by knaves to make a trap for fools . . ." which, to my mind says something we ought to keep in mind at all times. Unfortunately, after H.P.B.'s death Mr. Sinnett permitted his apparent hurt at her corrections of his book *Esoteric Buddhism* on the subject of "Mars and Mercury" (their not being in any way a part of the "Earth-chain of Globes") to come out in an article entitled "Esoteric Teachings", published in *Path* magazine, Sept. 1893, Vol. 8, p. 166. Strangely, this had been anticipated by two months in Mr. Judge's article "Mars and Mercury", *Path*, Vol. 8, p. 97, July 1893; then Judge: "How to Square the Teachings", (*Path*, Sept. 1893, vol. 8, p. 172; and A. Besant: "Mars and the Earth," *Path*, Vol. 8, p. 270-01, Dec. 1893, which is also to be found coincidentally published in *Lucifer*.

In this same issue of *Theosophical History* Carrithers' article on H.P.B. is quite suggestive. But, like trying to pin down a dry pea with the point of an awl, how can we, on 'this side', dare to state that we can define the Work or Presence of Those who are on the other side of the 'veil'? "By their works ye shall know them." It is the task of the free and independent intelligence of all students to arrive at conclusions relating to their own duties to Theosophy, rather than spend good time on uncertain speculations of "Who is where, now."

To my limited knowledge, and after testing constantly over a long time, I've yet to find a statement *made by H.P.B.* (and left unchanged and unedited) to be inaccurate. Also, as I range over her writings, I realize how much she, and the Masters, kept track of 'occult' and 'esoteric' ramifications; also, there is usually to be seen a *purpose* to their referring to any one of the "Brotherhoods". I refer now to Mr. David Board's article on "The Brotherhood of Luxor" in this same issue. It seems that the more we seek to find in *exoteric* records corroborative data we are so often frustrated. It's like trying to pick apart, word by word, or sentence by sentence, what H.P.B. or W.Q.J. write. I've always found 'meaning by context' in what they write, and although this sounds strange, one often finds that 'blank walls', or 'cul-de-sacs' of today are solved later, sometimes years down the line. I think, for example there are several "Luxors" (or spelt something like that,

phonetically) in North India, and in what is now called Pakistan, or Baluchistan; and it may be found that these are the originals, rather than the Egyptian Luxor—which might be found to have adopted the name for their own reasons. It is indeed often quite ‘dangerous’ to write *definitively* on subjects Theosophical, as we are told repeatedly that our English language is *not* the one most suited for philosophical definitions, or rendering the subtle nuances of esotericism into exact phrases. I suppose that we have to be quite generous to one another, and especially to the original proponents of Theosophy that we have learned to respect.

THE CAFE OF MADAME BLAVATSKY

The story (by Michael Capuzzo, Staff writer for *The Philadelphia Inquirer*) begins: “Shortly after Judy Wicks, then a West Philadelphia Waitress, bought the house at 3420 Sansom St., 17 years ago, an old woman knocked on the door in the middle of the night and asked, ‘Is this where the great Madame Blavatsky lived?’”

The lady was invited in, looked around and said, “Yes, this is where she slept.”

Judy Wicks has since turned the house into the White Dog Cafe, a restaurant, “named after a mysterious reference in the writings of Madame Blavatsky.”

The story continues: “Almost a century after her death (tomorrow is the 97th anniversary of her passing, celebrated by followers as ‘White Lotus Day’), a crowd of more than 50 that included University of Pennsylvania graduate students, professors, a pianist and a banquet waitress, attended the forum for an answer to the question that long haunted Wicks, ‘Who, then, was Madame Blavatsky?’”

Interesting tidbits about HPB followed showing the influence she had on individual lives of many of her time and later. A few selections:

“[One of the] forumgoers, Gina, a graduate student of Asian studies at Penn, came away surprised at the influence of Madame Blavatsky on modern literature, art and music. [She] vowed to read Madame Blavatsky’s major work, *The Secret Doctrine*. . . . ‘When the entire history of 20th century art is finally known,’ said Lester Conner, English professor at Chestnut Hill College and one of the featured speakers, ‘Madame Blavatsky is a figure who will have to be reckoned with.’ Conner, a scholar of the Irish poet W.B. Yeats and assistant director of the Yeats International Summer School in Ireland, said Yeats was heavily influenced by Blavatsky. He cited images in Yeats’ poetry, such as trees and a golden egg, that came directly from her writings.

“Marsha Siefert, a Philadelphia concert pianist, said

Blavatsky, influenced the 19th century composer Alexander Scriabin in a mystical search for creative harmony of the senses and the universe, saw a color for each note on the scale. . . . To illustrate Blavatsky’s influence, Siefert played taped selections from Scriabin in C-sharp and F-sharp, which she said Scriabin saw, respectively, in violet and pearly blue. And Guy Welbon, chairman and associate professor of religious studies at Penn, thanked Blavatsky for the Theosophical Society’s priceless collection of Indian cultural documents in Adyar, India, and for her role in awakening interest in the United States and Europe in the ideas of the East. . . . And he offered a toast to ‘HPB, wild, remarkable, influential. . . . feminist. . . . foe of colonialism. . . . ahead of her time and perhaps ours as well.’

“Welbon. . . . said she was best understood in context of the late 19th century, when Darwin’s ideas on evolution and the rise of science sparked the great conflict with established religion that continues to this day. Blavatsky was popular in the century of the New England transcendentalists, the rise of Mary Baker Eddy’s Christian Science and Joseph Smith’s Mormon Church.

“In Theosophy, Blavatsky attempted to understand the fundamental truths behind both religion and science and seek a greater, universal truth.

“Since the late-night knock on her door, Wicks has tried to learn what she can about Blavatsky, but it has been rocky going. . . . Finally, in a book, *The Letters of Helena Petrovska Blavatsky From 1875 Onwards*, Wicks found a letter Blavatsky wrote from 3420 Sansom. In it she described her recovery from a diseased leg, explaining that she had dismissed the surgeons who recommended amputation (‘Fancy my leg going to the spirit land before me!’) and instead had a white dog sleep across her leg by night, ‘curing all in no time.’”

Hence the name, the White Dog Cafe. H.P.B. would have loved it!

—Courtesy *The Philadelphia Inquirer*,
May 7, 1988.

ITEMS OF INTEREST

Welcome to the Ancient Castle of Wurzburg

100-Jahr-Feier Die Geheim Lehre von Helena Petrovna Blavatsky (Centenary Celebration: The Secret Doctrine by H.P. Blavatsky): The Synthesis of Science, Religion and Philosophy—will be held 15-16 October, 1988, in Wurzburg at the Marienberg Fortress. “In 1885 and 1886 here in the town of Wurzburg, at Ludwigstrasse 6,”—we copy from the descriptive notice received both in German and English—“Helena Petrovna Blavatsky wrote part of the most fundamental work of modern Theosophy, which was given to the public

in October, 1888, a hundred years ago." "All friends of Theosophy and all interested guests are invited to obtain an impression of the effects this work had on the world of thought in the past century and—more important—of today."

The program includes addresses: "Reflections on the Meeting of Theosophical Friends in Wurzburg," by Siegfried Mannle, Hanau; "The Theosophical World Conception According to the Secret Doctrine," by Anneliese Stephan, Hamburg; "The Secret Doctrine—First-Hand Knowledge," by Michael Schulze, Berlin; "The Study of Great Works," by Herbert Sandkuhler, Heidelberg; and closing the first day: a slide presentation by Franz Hirthammer, Muenchen: "Basic Doctrines of Esoteric Philosophy on the Practical Example of the Progress of Infection Diseases and Inoculate Influences."

The second day's program leads off with a lecture by Mrs. Irmgard Scheithauer, Berlin: "The Beacon of the 20th Century;" followed by "Theogenesis: Third Part of the Secret Doctrine Trilogy," by Dr. Peter Scheutzw, Oberursel; a slide presentation by Wilfried Marfels, Zweibruecken. "The Secret Doctrine by H.P.B. and Buddhism;" "ESP and Metaphysics," by Reiner Ullrich, Calw; "100 Years Secret Doctrine," a slide presentation by Vokler Doerflinger, Calw/Pforzheim; and "Not Communicable!" by Siegfried Mannle, Hanau.

The plan is later to publish all these presentations in a single booklet. For full information write: Theosophische Informationsstelle, Landgrafenstrasse 4, D-3052 Bad Nenndorf, W. Germany.

The Solsticetime Bringhausen Convention

Elsmarie Schoppe, from Paderborn, writes: "The Convention (Die Theosophische Gesellschaft, Arbeitskreis Unterlengenhardt, hqtrs. in Berlin) offered interesting lectures by members, and there was good music. During the Summer-School period we studied *The Divine Plan* (G. Barborka)—Karma, Chapter II. In the evenings we met again for a lecture. Irmgard Scheithauer created a spiritual atmosphere for the whole proceedings, the opening at the Summer Solstice, the admitting of a new member, and the closing at week's end. Betimes you saw groups walking through the nice countryside, reflecting on our studies and more or less forgetting that the weather was sometimes cold and very windy. It was again a good time to drink a little of the Theosophical Waters of the Source of the Wisdom-Religion."

Blavatskyhuis, The Hague

The annual Convention of the TS (Point Loma/Covina), writes Herman Vermeulen, Leader of that Society, was most successful. "More than 200 members, students of our courses and other interested visitors,

attended, of which 100 had lunch together. There was much interest in our (and your) books, especially in our Dutch edition of *Man in Evolution* which for the first time that day was for sale as a book (before that it was only available as loose sheets or quires in *Lucifer*)... Our next working-season begins September 18, and we start with a reception of 17 new members, who, I hope, will become devoted workers for Theosophy."

"Blavatsky and Her Teachers"

This is a major new biography by Jean Overton Fuller. The publisher: Theosophical Publishing House Ltd., 12 Bury Place, London WC1A 2LE (Phone: 01-405-2309). Their announcement states the book contains many startling disclosures; also new material on the Tibetan links and the families of the Teachers. Large hardback £14.95 (£17 including postage). Shortly TPH will have another book by Jean Overton Fuller available: her new biography of St. Germain.

Visitors

Recent months this year have brought visitors to Point Loma Publications and Lomaland from several lands and places: Dagny Westman, Falun Sweden; Geshe Lobsang Tsepel (Dharmasala, India) and his translator from the Tibetan, Tsepak Rigzin; Rudi Jansma, from The Hague, Holland (who helps at the Theosophical Information-and-Bookcenter there); Ernest and Rogelle Pelletier of Edmonton, Alberta, Canada (who shared the wealth of their Library knowledge and books with us; he is also President of the Edmonton Lodge of the Canadian T.S.); Joseph E. Ross and Nell C. Taylor, Santa Barbara, Calif.; (he is author of a book on the history of Krotona); Daniel Caldwell (Librarian) and friends from Tucson, Arizona; Gene and Vera Meyer of Westchester, Calif. (They are convenors of the Secret Doctrine Convention held in Culver City, Aug. 6-7); and with them Jerry and April Hejka Ekins, Edwin Staggs and others from the Los Angeles area; Arien and Beatrix Smit, from Maarseen, Holland. And in mid-August after we go to press) Herman and Joke Vermeulen, The Hague, Holland. (He is Leader of the T.S.-Point Loma-Covina); and in the fall, Wilfried and Erika Goltz, Berlin.

CONTRIBUTIONS

Since our last reporting the following contributions have been received, for all of which our most grateful thanks: Nihla Aldrich estate \$1,863.43; A.S., \$23.25; N.J.B., \$10.00; L.L., \$200.00; V. & G.M., \$5.00; H. & N.S., \$5.00; A.E., \$10.00; D. McD. \$100.00; S.K., \$5.00; R.K., \$20.00; M.N., \$15.00

Held Over to Next Issue

"More about 'the 1900 Letter'" (see *Eclectic*, Sept./Oct. 1987); The Mars-Mercury Controversy (see *Theosophical History*, Jan. 1988 and June 1988 Newsletter issued by High Country Theosophical Study Center, Boulder, Colorado, Dick Slusser, Secretary).

A Final Note

A friend in Detroit sent us one of Ashleigh Brilliant's "Pot-Shots." It read: "IT'S GOOD TO BE ON THE WINNING SIDE—even if Final Victory isn't Scheduled for Our Lifetime." (*Not bad!*)

FROM LETTERS RECEIVED

The following first 2 letters relate to the recent publication of *Echoes of the Orient* Vol. III: The Writings of William Quan Judge, compiled by Dara Eklund.

J.H. Dubbink, Bilthoven, Holland—I received at last your *Echoes of the Orient*, Vol. III. I really feel to some degree flabbergasted. When working on an edition of Subba Row—abortively—I consulted the issues of *The Theosophist* from 1883-1885. I remember that, especially in the 'Supplement' from those times, I got an impression WQJ was to a very high degree interested in psychic phenomena and the reach of those problems. (And, by the way, not only WQJ but also Subba Row participated to a high degree in those activities). In the volumes you published those topics are hardly touched upon.

With much pleasure I read your page 400-401. He says: ". . . this school (the ES) has especially in view the training of the Manas . . ." A question remains open: why did he advocate study of psychic phenomena as part of the activities of the common TS about 8 years earlier?

The way Dara Eklund publishes the words of WQJ look more as 'pia florilegia' (pious anthologies) than as a base for future generations of students, on which to base a sound judgment. I can hardly conceive the thought that those (psychic) words of WQJ will find an appropriate place in a Vol. IV, treating of the 'Judge Case'.

The rest of the passage on p. 401 dovetails with HPB in the words printed in "HPB on How to Study the SD" (Memoirs of Capt. Bowen). HPB advertises her SD as a 'Western way of Jnana Yoga'. But—as far as I can see—that is something rather different from the psychic researches WQJ and Subba Row advocate in 1884.

Dara Eklund, Studio City, California—You (Dr. Dubbink) are correct in dubbing my effort as largely devotional. It is my way of repaying all the good help I've gained from Judge's practical wisdom. Whether the *Echoes* series benefits future students, or not, remains for them to decide. I already know of two groups of Adyar students who are beginning to give weekly study classes with the volumes. The Halcyon group in Northern California ordered 25 copies. This renewed focus on W.Q.J. and his writings is very gratifying.

Although I do not presently have access to the volumes you speak of, there were certain items from *The Theosophist* in Vol. II of *Echoes*. If you mean Judge's own accounts of fakirs in India, etc., that would no doubt follow along with his individual pursuit of the Society's Second Object. In no way, however, do you find Judge emphasizing the psychic *for others!* Inaugurated in 1886, *The Path* magazine coincided with his major public effort in America. H.P.B. called *The Path* pure "Buddhi-Manas." You have already

noted that Volume three of *Echoes* urges the training of Manas. You will find that same emphasis throughout all our volumes. In later years both Judge and H.P.B. deplored the trend towards psychism, and you will recall H.P.B. often regretted the earlier emphasis on it, cutting off all phenomena, as far as the public was concerned.

I wish to remind you that this effort of mine never presumed to be complete, for the subtitle reads: *The Writings of William Quan Judge*. Someday I hope to write a biography of Judge which will examine all aspects of his life. Should you wish to suggest articles from *The Theosophist* concerning the phase you refer to from 1883-1885 I shall be happy to consider them.

It is my fervent hope that persons reading W.Q.J.'s own words would become better acquainted with his unique contribution to the Heart Doctrine of Theosophy. Anyone caring to use another approach for other students or historians is welcome to do so.

Marc Genar, St. Truiden, Belgium—Thank you for sending the 12 volumes of "Esoteric Teachings" by GdeP. They are full of 'beautiful' teachings. I was also happy to receive the third volume of *Echoes of the Orient* by WQJ. The *Eclectic* No. 103, was, as always, abundant with fine, remarkable articles. To note only two: "About Initiation," and the article by Christmas Humphreys. About this last, I did read quite some of his books. He must have been a remarkable man.

E.S., Long Beach, Calif.—Gordon's *From Atom to Kosmos* arrived in good order, for which we thank you deeply. The Gordonian touch rings out loud and clear.

R.T., Berkley, Michigan—With 40,000 books printed yearly in the U.S. it's great that you're printing ones that make you think! . . . I continue to be an outpost of sanity here in Detroit. We have monthly study group meetings where we study how Theosophy (H.P.B.), Rudolf Steiner, and Tibetan Buddhism apply practically to everyday life; and how this moment, on the other hand, may shine in the Eternal.

E. Schoppe, Paderborn, Germany—*Echoes* III has arrived, a very interesting volume. My thanks to all helpers for this treasure so it could reach interested people. In the meantime I have studied with much joy the booklets of GdeP's "Esoteric Teachings." Again and again I am touched by the strong feeling of GdeP's high teacher-nature. I read that Cardinal LeGros has been called "Home," one of the true workers for Theosophy. Some weeks ago I got his last "Messiah," with the date of February 5th on the envelope. That was some days before his death. That was a strange but a thankful feeling for his work till the last moment of his life.

Simon G. Postma, Edmonton, Canada—Thank you very much for the "Esoteric Teachings." By studying these I have received an understanding of TS which would have taken many years from other sources. A very complete and comprehensive privilege to have studied under the capable leadership and teachings of GdeP.

Eleanor L. Shumway, Temple of the People, Halcyon, Calif.—I would like to thank you for your article "Test." The old maxim "truer words were never spoken" certainly holds. It seems to me that every group in all departments of life are being asked to meet the test of developing group consciousness and putting into practice moral and spiritual values. Theosophists must lead the way.

The three volumes of W.Q. Judge's writing *Echoes of the Orient* are outstanding. Our members and friends are unstinting in their praise. [Followed by book order].